

# CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

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Rev. DAVID PICKERING, Editor.

### MURDER AND SUICIDE.

(CONCLUDED FROM PAGE 113.)

In our last number, we promised to lay before our readers some of the evidence of which we are in possession, that Mr. Leonard, who committed the murder and suicide in West-Springfield, *Ms.* was not a Universalist.

That correct information might be had on this subject, we have taken pains to write to a gentleman of respectability, and who, from the opportunity he had of being acquainted with the said Leonard, would not be likely to labour under any mistake in the case. We have received his reply, and hasten to lay before our readers an extract of the same, which we think is sufficient to settle the question concerning his being a Universalist. Let the reader keep in mind that the author of the following extract is an openly professed Universalist, a man of an unblemished reputation, and had been intimately acquainted with Leonard for a long time. The letter from which the extract is made, is dated at West-Springfield, 26th Jan. 1826.

"In reply to yours of the 21st instant, wherein you state that" (*certain Editors which we mentioned*), "had published an account of a murder and suicide that recently occurred in West-Springfield, stating that the author of that enormous offence was a professed Universalist—I have been personally and intimately acquainted with Samuel Leonard, the person above alluded to for about *fourteen years*. I never heard it suggested or intimated by himself, or by any other person, that he (Leonard,) believed in the ultimate salvation of all men, until *since* he perpetrated the unnatural and awful crime. It seems he was, at one time, a *Calvinist*; and applied to a Calvinistic Clergyman for religious instruction and advice. Since his death, and since so much pains have been taken to prove him to have been a Universalist, a gentleman has assured me that not two months previous to committing the murder and suicide, Leonard told him that he '*believed death to be an eternal sleep*.' As for myself, I consider it wholly immaterial what his belief was, previous to, and at the time of committing the crime,—a crime at which human nature revolts; one that might cause 'Angels to weep!' A crime for which no rational creature can offer any thing in the shape of an apology."

These facts, plainly and soberly stated, by a gentleman with whom we are acquainted, and in whose veracity we can entirely confide, places the famous story of Leonard's being a Universalist in its proper light.

It is much to be lamented, that persons professing to be the followers of Christ should resort to such pitiful measures to check the progress of the doctrine of Universal grace, as the childish story which they have industriously circulated concerning this unnatural monster in human shape. It is quite evident, however, to a discerning mind, that they have very little hope of putting a stop to its growth by arguments drawn from the scriptures, else they would prefer that method. Perhaps this course is thought by them to be a dernier resort: And if so, they will probably pursue it until it produces a re-action, and they are compelled to suffer the mortification of beholding, as did the ancient enemies of Israel, their own ranks *destroyed and scattered* by the weapons of death which they had prepared and sharpened for others.

If those Editors who believe in the doctrine of endless misery will signify their desire to be furnished with a case in which a believer in the doctrine of endless suffering in a future world, and a member of a church of the same faith, in the neighbourhood of Springfield, *Ms.* murdered his wife and four children, and then *destroyed his own life*, we can furnish the history of that atrocity: If not, they had better use a little more caution and prudence about the means which they use to oppose the Universalists.

It will probably be said by them, that Universalist Editors sometimes represent suicide as the effect of believing in the doctrine of reprobation to interminable woe. We shall not deny that this is the fact: Yet we consider it an unfair means of opposing that doctrine, and one which will never prove successful in convincing these people of their error. Let reason and revelation be the weapons with which to war against false systems, and the contest will not long be doubtful.—"*Magnus est veritas, et prevalebit.*"

### REPLY TO THE INQUIRIES OF "L. G."

From the reference of our correspondent, in the commencement of his communication, to St. Matthew 25th chap. last paragraph, which he tells us is denominated "the last judgment," in the caption, he seems to intimate that he is not altogether satisfied that allusion is not made, in that paragraph, to a future mode of existence: And to strengthen such an hypothesis, he refers us to Heb. ix. 27.

Although we have had occasion to remark at considerable length, on the parable of the Sheep and Goats, contained in Matt. 25th, in the discussion with Mr. Fisk, yet we have no serious objections to offer a few thoughts on the same subject again.

That this parable refers to a judgment, of a very general character, is a sentiment alike common to christians of all denominations. But the most interesting inquiry is, *when* was this judgment to take place? If we can arrive at a correct solution of this inquiry, it will fully meet and decide, or settle the

subject of L. G's inquiry, so far as this portion of our Lord's instruction is supposed to give support to the sentiment to which it is frequently applied.

The general features of the parable may be summed up in few words.—It represents the gathering of nations, under the similitude of *sheep and goats*; their being *separated* one from another; their being *rewarded and punished, for doing and neglecting to perform* what was their duty, to the afflicted and unfortunate. But the inquiries of our correspondent do not render it necessary to go into a detailed explanation of the whole meaning and application of this parable; and we shall, therefore, only determine, if possible, *when* the judgment here spoken of, was to take place. To effect this object, we must appeal to the words of Christ—verses 31, 32. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations," &c. If we can now determine the period in which this coming should take place, the question will at once be settled, whether the judgment here spoken of, was to be in this world, or in a future state of being. To settle this point, see St. Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom." This instruction of the Saviour confines the *second* coming of Christ to a period within the lifetime of some that were then standing by him. See also chap. x. 23. "But when they persecute you in this city, (*Jerusalem*,) flee ye into another: For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Here the Saviour informs his disciples that his coming should take place before they had gone over the cities of Israel. And no man, who exercises the least degree of reason, will pretend that the apostles did not visit the cities of Israel during their natural life: Consequently, the second advent of Christ must, according to his own declaration, have taken place in the apostolic age. Compare these passages with chap. xxiv. 30, 34. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.—Verily I say unto you, this generation shall not pass, till all these things be fulfilled." These testimonies show conclusively, that the second advent of the Messiah was to take place while the apostles and first christians were on earth, and labouring in the gospel ministry among the Jews; consequently, it could not have been at a period much beyond forty years from the crucifixion of Christ. This conclusion is strengthened by the fact, that in the 24th chapter, his second coming is connected with the

calamitous overthrow of Jerusalem, by the Romans, which took place about *forty-two years* after the resurrection of our Lord. We will now sum up the whole account, and see what is the inevitable conclusion. 1. There was to be an extensive judgment, in which men were to receive a reward according to their works. 2. This judgment was to take place, or commence, at the *second advent* of Christ. 3. The second advent, or coming of Christ was to transpire within the *lifetime* of the apostles and first disciples of the Son of man: The conclusion then, is unavoidable, that the judgment spoken of in Matthew, 25th chapter, had no reference to a future state of existence, but was confined to this world for its fulfilment. We shall not, therefore, expect that this parable will be again referred to by our correspondent, for the purpose of strengthening any other text, which he may suppose favours the doctrine of a future general judgment, until he shall first disprove the arguments we have advanced to show that its fulfilment was confined to this world.

The passage in Heb. ix. 27. will be considered in our next.

(TO BE CONTINUED.)

FOR THE CHRISTIAN TELESCOPE.

#### PROFANE SWEARING.

There has been in all ages, more or less written on the evil of using profane language; and the subject seems of late to have excited the attention of many individuals in this community: But a mere pointing at boys and young men, as those only in fault, will not eradicate the evil. The outposts must be attacked and overthrown, and the cause of this evil in boys and young men, should, whenever the evil is attacked, be fairly laid before the public. Precept, it will not be denied, is of some importance, but example of much more; and when both are united all the effect will be produced that can be; provided the precept comes in a mild and engaging form, which is undoubtedly the best calculated to win the confidence and engage the affections of those it is designed to reform. I ask, Mr. Editor, whether in *all communities* there are not men who hold responsible stations in civil society, who are in the habit of using profane language? I ask, are there not parents, fathers and mothers, (but very few of the latter however,) who, in presence of their children, make frequent use of profane language? These questions may be answered, may they must be answered in the affirmative. Suppose, Sir, a preacher of the gospel in this habit, what effect would his instructions have, if he should declaim ever so eloquently against it from the sacred desk? Suppose, Sir, a law-maker to be in this most wicked and vulgar practice; think you his laws would be very much regarded except through fear of their penalties? You must, by example and precept, convince the young and inexperienced that the path of vice of every kind is beset with briars and thorns; that every step they take plunges them deeper and deeper in misery: You must convince them that "there is no peace to the wicked;" that "the way of the transgressor is hard:" You must convince them that "wisdom's ways are ways of pleasantness, and all

her paths are peace." The fear of future and eternal punishment may have its uses, but it changes no heart "to the wisdom of the just;" it makes no man inwardly a better man, for a man may practice that *outwardly* in which no moral principle within is concerned; in such cases his object is merely to do that which shall save him from a future and eternal hell. A fear of the punishment which the laws of the land inflict on the transgressor of their precepts, may, and doubtless does operate to prevent, in many cases, the commission of great crimes. But a worthy example is still more powerful in its effect upon the youthful mind.

I have written much more than I intended when I commenced, and have now only to request that the communication first published in the Religious Inquirer, a few years since, on this subject, may have a place in your columns, among your selected matter, in the hope that it may have an effect, in some good degree, to eradicate this wicked and vulgar practice of profane swearing.

TIMOTHY.

FOR THE CHRISTIAN TELESCOPE.

#### HOPE.

*"Alas! alas! this is a heavy world,  
But for a better hope its various ills  
Could ne'er be borne."*

There is indeed a better hope sent to cheer the desponding mind, than aught our earth can give.—This high, enlivening hope beams from the pure light of heavenly truth: it sheds its hallowed ray on the benighted intellect enthralled by prejudice, and groping in error, dissipating the darkness which envelops it, as the sunbeam scatters the gathered mist; while it renovates with new life and beauty the surrounding scene. It is this hope which bids the weary wanderer treading the rugged path of adversity, and surrounded by all its attendant ills, submit with unrepining patience to the destiny, however severe, in which he views only the hand of an Almighty Parent. It is this hope which fills the heart with adoration, love and gratitude, expanding it with benevolence to all around. The benignant influence of heavenly love, operating on the heart, hushes every rebellious murmur, every discordant passion. While the immortal mind illumined by its light, and conscious of its high origin, looks with apathy or contempt on the trifles which it before suffered to disturb its composure: it rises superior to the disappointments which so often thickly beset the pathway of life, well knowing that its dearest hopes are far above the reach of earthly chance to annoy, and that its best affections may rest secure, centred in unchanging and eternal purity. Even while weeping the several ties which bound it to earth with a too fond attachment, it looks through the wide extended universe—inanimate nature seems to praise its great Creator and to rejoice in the profuseness of his bounty: The mental eye beholds each change governed by his wisdom, and all sustained and cherished by his beneficence. Can the heart remain untouched by gratitude when it thus clearly views the presence of a God of love in all his works? Ah no! the celestial spark of intelligence which emanated from him,

*"Destin'd to shine when suns are dark;"*

revived by his omniscient, all-pervading influence soars, animated with hope, to the future, and bows with resignation to the will of an indulgent Parent, exalted by fervent gratitude,

*"It smiles triumphant in the gloom of woe,  
Owning a Father's power, a Father's love,  
O'er all presiding."*

Z.

FOR THE CHRISTIAN TELESCOPE.

#### CONSOLATIONS OF THE GOSPEL.

DEUT. xxxii. 2.

Lord! as the genial rain descends,  
And as distils the dew;  
To crown with verdure hills and plains,  
And dying herbs renew —  
So doth thy doctrine cheer our hearts —  
Thy word our souls delight;  
It peace and hope to us imparts,  
In trouble's darkest night.  
When friends forsake, and foes pursue,  
We clasp it to our breast;  
And thus our wasted strength renew,  
With hope of heav'nly rest.  
It shews a Saviour in the skies,  
The refuge of our race; —  
It lends us wings—we upward rise,  
And taste the promis'd grace.  
Yes, we on faith's broad pinions borne,  
Through fields of ether fly;  
And foretaste have of joys to come,  
When we shall dwell on high,  
Where all of Adam's num'rous race,  
E'en to the youngest one;  
Shall find a home—a resting place,  
Prepar'd by God's dear Son.  
Oh then, how precious is thy word!  
Thy gospel's mild, consoling ray,  
Gives us that heav'nly peace, the world  
Can neither give nor take away.

ELLEN.

#### SELECTIONS.

FROM THE (HARTFORD) RELIGIOUS INQUIRER.

#### SWEAR NOT AT ALL.

Among the many vices prevalent in the world, there is none more entirely left without excuse, than that of profane swearing; which indicates great malignancy and wickedness at heart; or a want of consideration, and proper reflection, in that respect, which is due to society; and which every man is bound to yield. We should be very unwilling to consider every man, who makes use of improper language as possessing a cruel, malignant, implacable and revengeful disposition. This we could not believe, unless we could persuade ourselves that man loses all regard for himself; and all respect for his own happiness. How frequently it is the case with those, who are in the habit of swearing, to do so, when nothing has happened to ruffle the mind, or sour the temper, and who seem to use it without being conscious of it. And how often we find a man calling upon God to damn, or curse him; his eyes, his limbs, his body and his soul. This man, if he had the least desire or wish that God would do this, must be a maniac indeed, to desire that God would deprive him of sight, paralyze his limbs, rack the whole body with disease, or envelope his soul in misery. However, a malignant passion may display itself in calling upon God to shower down wretchedness and misery upon others; that man, who would seriously



call upon the Almighty to visit him with these calamities must be destitute of every feeling both social and selfish.

Would those, who indulge themselves in the habit of swearing, pause a few moments and reflect; they would find themselves chargeable with folly unparalleled, or of possessing a most malignant and wicked heart. How great must be the folly in using words without meaning, or words, if they have meaning, express a desire that we should be rendered wretched and miserable. If the Almighty should do for the swearer, as he calls upon him to do, would he not be careful how he spoke in future? Would not others refrain from this idle and impious practice? We think they would. A vice so abominable, ought to be held up to the detestation of mankind; it is a vice so mean, so unjustifiable on every ground, displays so much ignorance and folly, that we should suppose, that the man, who had any claims to the respect of society, and wished to be considered as a man of understanding, of learning, and good breeding, would never suffer a profane word to pass his lips.

We beg those, who have unfortunately indulged themselves in this habit, to reflect on the obligation they are under to honor and revere, to serve and obey that God on whom they are dependent for their very existence; and who has given them every faculty and power both of body and of mind for a more noble and glorious purpose. We beg of them to consider the mercies and blessings with which the kind and beneficent Author of their existence has surrounded them, ever since they have been in the world; and we ask them to look at the debt of gratitude they owe, to the kindest and best of all friends, even God the Father of their spirits; and then say, can they feel justified in taking his holy name in vain, or will they continue to involve imprecations upon themselves, or others.

We have said, that this vice is utterly inexcusable. It is our decided opinion that no excuse can be offered in extenuation. But if any excuse can possibly be found, it must be among those, who believe that God will absolutely damn a portion of his creatures; and heap endless curses upon their heads. With the Universalist who believes, that God will for ever and for ever, bless all his children, and make them endlessly happy, there is no excuse. Were he to ransack all the ingenuity of man, and from the depth of sophistical art, try to find an excuse, he would find none: but this he would learn, that he is the most inconstant and absurd of beings, in calling upon God to do that, which he professedly believes he will never do.

While we point out the evil, and endeavour to set it forth in all its deformity, in hopes that it may be despised and rejected; we feel it our duty to inquire into the cause of the evil, or, from what source it originated. If it be correct that "words are signs of ideas"—then the idea must have existed before the sign could be used; we cannot express that of which we have not the least comprehension. It follows then of course, that the idea that God in wrath or anger would damn, or curse his offending creatures, must have existed in the mind prior to the use of these expressions; and men, being taught that God would do this when they became offended or angry with any of their fellow-men, called upon God to do that which they had not power to do themselves. It would be preposterous to suppose that, men would use these terms if the ideas attached to them had not existed in their minds. Hence, we say, that profane swearing has originated in that instruction men have received, which taught them, that God in his wrath, would pour endless curses on the heads of a portion of his children. As an evidence of the effects of such instruction or preaching, we mention a circumstance which took place in a town in Vermont, about fifteen years since. A certain Lady a member of the Methodist connection, was in the habit of taking her children to meet; with her, and on her return to question them as to the text, and what the preacher had said. One Sab-

bath a Mr. F. commonly called Dr. F. a very zealous and flaming preacher noted for his power to

"Deal damnation round the land." on each he judged the foe of God, the wicked and impenitent, happened to preach in the neighbourhood of this lady. She attended as usual with her children. On their return she began to interrogate them. A little son of five or six years of age stood by his mother, and looking seriously in her face, said, Mam, did you ever hear a man swear so in all your life."

While then, men are taught that God in anger will damn the object of his wrath, and heap curses on his devoted head, is it to be wondered that men should give loose to anger, and wrath, and use profane language. For twelve centuries or more the christian world were under the dominion and influence of Popery. That church dealt roundly in Anathemas; and who could hear the sentence of excommunication as used by that church, pronounced, in all the solemnity that religious formality can give; that would not feel himself justified in following the example. It is but recently that a Mr. Hogan, a Roman Catholic Priest, was excommunicated from St. Mary's Church in Philadelphia, but for the obscurity and profanity of this form of excommunication we should have presented it our readers. As a specimen we give the following, and leave it with the judicious and candid to say, if it is to be wondered, that with such examples and instruction men swear.

"By the Authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, Angels, Archangels, Thrones, Dominions; Powers, Cherubims and Seraphims; and all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists of the Holy Innocents, who, in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins and of all Saints, together, with the Holy Elect of God—may he, William Hogan, be damned.

May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in baptism, curse him! May the Holy Cross which Christ for our salvation, triumphing over his enemies ascended, curse him!

May the Holy and Eternal Virgin Mary, mother of God, curse him! May all the angels, principalities and powers, and all heavenly armies, curse him!

May the praiseworthy multitude of Patriarchs, and Prophets curse him!

May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of our Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their Holy works are found pleasing to God Almighty. May the holy choir of the Holy Virgins, who for the honour of Christ have despised the things of the world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

May he be damned wherever he be, whether in the house or in the stable, the garden or the field, or the high-way; or in the church; may he be cursed in living and in dying!"

Protestant divines are, to be sure, more modest in their bulls of excommunications; that is, as to the language they use; but are as intolerant, and as unmerciful as the Romish church can possibly be. They excommunicate without mercy all who will not yield, implicitly to every dogma in their church creed, and whom when excommunicated, they consider God will cast off for ever and consign to everlasting burning in hell. Our children and youth are led to believe that an excommunicated person will be damned, and this in God's anger. They have the example of those who consider themselves, as

the pious and holy ones of the earth—The pattern of Christian meekness and humility: But who, notwithstanding all this piety and meekness, will excommunicate a person for nothing more than believing that the Almighty is a little more benevolent, merciful and kind, than their creed allowed them to believe: and who for this, would shut an immortal, never-dying soul, out of heaven, and from all happiness. How then is it to be expected that our youth will avoid the contamination of evil speaking, when on the sabbath instead of hearing the love of God preached, instead of hearing in melting strains—"In language sweet as angels use" the love and mercy of God; they hear a zealous preacher address his congregation, as though he was the judge of the whole earth; and declaring what *will be* and what *shall be*; pouring his anathemas upon their devoted heads, and who hear more damnation, and eternal curses than any thing else.

The apostle hath said, "evil communications corrupt good manners." The influence of example is great. This is to be seen in the general conduct of those, who believe in the horrible doctrine of endless misery: let them consider a man an infidel, a reprobate, one whom God will damn, and then see what is their general conduct to that man. Would it require much acuteness of perception to know what is reigning in their hearts, or passing in their minds; or what would be their language if they desired to speak? We think not. It is required of parents to set good examples before their children; while, therefore, they excuse an unbecoming, bigoted and cruel spirit, they must expect their children will do so too, and such will be the consequence of every improper, profane expression that they hear. The child will ever endeavour to justify himself in the example of his father. If then we could destroy this will so much complained of let us oppose every thing that tends to fix ideas upon the mind, that will break forth in the moment of irritation and anger, and let us cultivate those christian characters and graces which teach us to subdue every improper passion; and ever to pray for blessings on the head of all men.

FROM THE CHRISTIAN INTELLIGENCER.

#### DIVINE IMPARTIALITY.

MR. EDITOR—Though it is foreign to my intentions to fill your interesting paper with my scribbles, yet, I should be happy to offer, for the consideration of your readers, a few remarks, in relation to a question, which, in my opinion, is of the highest importance in religion. The question is this—*Is God a partial being?*—Doubtless we shall all be ready to give a negative answer. Let every one inquire then, if the principles which he professes, do in reality, represent God, as strictly impartial? To ascertain this fact, let a candid and serious examination be made. It is contended, in the first place, by many, that mankind are totally depraved and incapable of doing any thing to merit heaven, that all are by nature, full of bruises, wounds and putrifying sores, from the crown of the head to the soles of the feet. This is the woful description of the lost family of man; and for the sake of the case, let it be granted. Now I would ask, *How* any one of this vast multitude is to be saved? The answer will doubtless be, that Christ has made an atonement for the sins of the human race. The question then may be proposed, with propriety, *How* many will be saved in consequence of this atonement? It will be answered, all those, and those *only*, who comply with the requirements of the gospel or repent of their sins. But, if salvation is suspended on this repentance for sin, and

the creature repents as the gospel requires, does he not do something towards his preparation for heaven? He certainly does. This makes out a direct contradiction to the first position, that the totally depraved sinner could do nothing acceptable to God. If it be said that faith and repentance are the gift of God—the question will then arise, To how many will “the gift” be granted? And if we answer according to what we know, it will be admitted that as God is no respecter of persons—is strictly impartial—and saves men according to the riches of his grace, and not according to the merit of human works. What then, my friends, is the conclusion? Ah, happy consideration! The unavoidable conclusion is, that God, in the exercise of his sovereign power, will exhibit perfect impartiality. Among those who are equally sinful, he will not select a few, on whom he may lavish the infinite riches of his grace, and leave others to perish for ever. As judgment came upon all men to condemnation, so shall the free gift come upon all men, to justification of life.

Though a youth, I offer these remarks for the consideration of the candid.

B. B.

FROM THE RESTORATIONIST.

#### CONCLUSIVE ARGUMENTS

*In favour of the Salvation of all men.*

With respect to the salvation of man, one of the three following positions must be taken by every consistent logician; for we cannot think of a fourth that would be likely to be taken by any one.

1. God *would* save all men, but *could not*; or 2. He *could* save all men, but *would not*; or 3. He *can* save all men, and *will* save all men.

If we adopt the first hypothesis, and say he *would* save all, but *could not*, we rob him of one of his most glorious attributes, viz—*Power*; for this position supposes a lack of *power*, as the only reason why his *will* is not accomplished. If we adopt the second hypothesis, and say he *could* save all but *would not*, we rob him of another attribute equally glorious and more endearing than power, viz—*Goodness*, or a benevolent disposition towards mankind; for this position supposes a lack of goodness or benevolence in God towards his creatures, as the only reason why they are not saved. But if we adopt the third hypothesis, and say he *can* save all, and *will* save all, we allow his *power* to be omnipotent, his *goodness* to be omnibenevolent, his *wisdom* to be omniscient, and every other amiable, glorious and perfect attribute to be possessed by him in infinite fulness and perfection. And so by reversion, if we allow that Deity is possessed of every perfection, I see no way of avoiding the conclusion that he both *can* and *will* save all mankind with an everlasting salvation through Jesus Christ our Lord.

The passions never clear the understanding, but raise darkness, clouds, and confusion in the soul: human nature is like water which has mud at the bottom of it; it may be clear while it is calm and undisturbed, and the ideas, like pebbles, appear bright at the bottom; but when once it is stirred and moved by passion, the mud rises uppermost, and spreads confusion and darkness over all the ideas; you cannot set things in so just and so clear a light before the eyes of your neighbour, while your own conceptions are clouded with heat and passion.

FROM THE MICROSCOPIC.

Why do I weep? to leave the vine,  
Whose clusters o'er me bend?  
The myrtle—yet, oh! call it mine!  
The flowers I loved to tend?  
A thousand thoughts of all things dear,  
Like shadows o'er me sweep,  
I leave my sunny childhood here,  
Oh! therefore let me weep!

I leave thee, sister! we have played  
Through many a joyous hour,  
Where the silvery green of the olive shade  
Hung dim o'er fount and bower!  
Yes! thou and I, by stream, by shore,  
In song, in prayer, in sleep,  
Have been as we may be no more—  
Kind sister! let me weep!

I leave thee, father!—Eve's bright moon  
Must now light other feet,  
With the gather'd grapes, and the lyre in tune,  
Thy homeward steps to greet!  
Thou in whose voice, to bless thy child,  
Lay tones of love so deep,  
Whose eye o'er all my youth hath smiled—  
I leave thee! let me weep!

Mother! I leave thee! on thy breast  
Pouring out joy and woe,  
I have found that holy place of rest,  
Still changeless—yet I go!  
Lips that have hush'd me with your strain,  
Eyes that have watched my sleep!  
Will earth give love like yours again?  
Sweet mother let me weep!

Can Christ, or God, a Moloch be,  
Pleas'd with his creatures' misery?  
Dooming nine tenths of men that fell,  
To burning flames and endless hell?

No, Lord, thy name and nature's love,  
To all mankind thy bowels move;  
Thy saving grace to all is free,  
And none are doom'd to endless misery.

#### LICENTIOUS TENDENCY OF ERROR.

A FRAGMENT.

“Two religions flourished at this time in Palestine, viz. the Jewish and the Samaritan, whose respective followers beheld those of the opposite sect with the utmost aversion. The Jewish Religion stands exposed to our view in the books of the Old Testament; but at the time of Christ's appearance, it had lost much of its original nature and of its primitive aspect. Errors of a most pernicious kind had infected the whole body of the people, and the more learned parts of the nation were divided upon points of the highest consequence. All looked for a deliverer, but not for such an one as God had promised. Instead of a meek and spiritual Saviour, they expected a formidable and war-like prince, to break off their chains and set them at liberty from the Roman yoke. All regarded the whole of religion, as consisting in the rites appointed by Moses, and in the performance of some external acts of duty toward the Gentiles. They were all horribly unanimous in excluding from the hopes of eternal life all the other nations of the world; and, as a consequence of this odious system, they treated them with the utmost rigor and inhumanity, when any occasion was offered them.”  
Moshem. Vol. i. chap. 2.

#### REASON AND REVELATION.

“Reason is natural Revelation, whereby the eternal Father of light, and Fountain of all knowledge, communicates to mankind that portion of truth which he has laid within the reach of their natural faculties. Revelation is natural reason, enlarged by a new set of

discoveries, communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God. So that he that takes away reason to make way for revelation, puts out the light of both, and does much what the same, as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.”



\* \* \* “L.” is received, and his request shall be granted without any unnecessary delay.

#### MARRIED.

In Pawtucket, 12th inst. Mr. William M. Ryan, to Miss Ruth W. Keath, both of that place.

In Smithfield, 9th instant, Mr. Stephen Mowry, to Miss Sarah Sayles, daughter of the late Mr. Gideon Sayles.

#### DIED.

In this town, on Friday week, Mary Elizabeth, infant daughter of Col. John Calder, aged 8 months.  
On Saturday evening last, Eliza Hubbard, only daughter of the late Col. Nehemiah Beckford, in her 6th year.

On Sunday morning last, Col. James Burr, aged 65 years.

Same day, Mr. John Holden, aged 73, a respected member of the Society of Friends.

Same day, Hon. Samuel G. Arnold, merchant, in the 48th year of his age.

On Sunday evening last, Charles Henry, aged 17 months, son of Mr. John Albert Field.

On Monday last, Miss Ann Mumford, in the 79th year of her age.

Same day, Mr. John Carter, in the 25th year of his age, belonging to Virginia.

On Wednesday last, after a short illness, Miss Mary Farnum, in the 50th year of her age. Funeral to-morrow afternoon, immediately after divine service, from the residence of Mrs. George Weeden, Washington-st.

Same day, Mary Ann, only daughter of Mr. Sheldon Young, aged three years and ten days.

In Foster, 12th inst. Miss Alice Ann Fenner, aged 21, youngest daughter of Mr. Obadiah Fenner.

In Franklin, Mass. 2d inst. Hiram George, infant son of Mr. Stephen Allen, aged 8 months and 11 days.

Escaped from the sighs and sorrows of time,  
To regions of joy, a happier clime,  
Where the dear Angel securely shall rest,  
In the arms of his God evermore to be blest.  
The music of heaven escorted him home,  
To join the bright chorus within the vast dome—  
Sweet anthems of bliss exulting to sing;  
Divinely to praise creation's great King.

#### JUST PUBLISHED.

Two Discourses, delivered by Rev. Mr. Pickering, in the New Universalist Chapel in this town, viz. the Dedication Sermon and a Discourse on the Parable of the unjust Steward. The two Discourses contain 32 pages, octavo, and are afforded for eighteen cents. For sale at this Office, by S. W. Wheeler and Samuel Young, Westminster-Street, and at the several bookstores in town.

Wanted, a Boy, from 14 to 15 years of age, as an apprentice to the Printing Business. Apply at this office.

#### JOB PRINTING

☞ Neatly executed at this Office, at short notice, and on favourable terms. Justices' Blanks for sale.